

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

From a Correspondent of the Boston Recorder.

LETTER FROM BATAVIA:

BATAVIA, JAVA, Feb. 8, 1834.

DEAR SIR;—You have doubtless ere this received intelligence that Mr. Johnson and wife sailed for Singapore soon after their arrival there, from Bankok, in the last vessel of the season; and that Mr. Robinson remained at S: because the vessel was so small. I hasten to communicate, by way of an opportunity to St. Helena, the intelligence received from S. Mr. J. and wife, after being tossed about on the ocean six weeks, have returned to Singapore—the monsoon having changed, and the ship not being able to reach its destined port: What the Lord designs by this providence we know not. We have heard—though not from official accounts, that there has been a great persecution and massacre of the Papist population by the Pagans at Siam. We did not heed the report, thinking it arose from the massacre in Cochin China. If it is true, it may be well that the designs of the brethren have been frustrated. And at all events, we say it is well; "for THERE IS NO MISTAKE IN THE GOVERNMENT OF GOD."

We have just had an interview with Mr. Francis, the resident at Padang (Sumatra.) He is favorably disposed to our cause, and "will do all in his power to forward our views." He is well acquainted with all these islands; having been a long time under government, living among the natives. The Lord prospering us, we shall embark on the first of April for Padang—where we shall find Mr. Ward, who was formerly under the English Baptist Society, and has now retired to a farm on account of his health, but employs his time when able in translating and circulating the Bible and other books, among the natives, and who in connexion with Mr. Francis, will be very efficient in aiding us onward. When we have obtained all necessary information at P., we shall proceed to Nyas; and having explored that field—of which the more we learn, the more interesting it appears, and the more we long to be there, we shall return to Padang, and take passage for Tappanooly; proceeding up Tappanooly bay, we shall be able to land in or within a day's journey of the Batta country. The Battas are very fond of foreigners, are opposed to Mahomedanism, and are favorably inclined to Christianity. So says Mr. Francis who knows them well.

Mr. Francis has traveled much in Sumatra. He says we must travel on foot, and barefoot; and often where every step will crush a multitude of blood suckers, and leave two or three attached to the feet; and if we encamp at night on the ground in the jungles, must expect to be well covered with them before morning. To venomous reptiles, robbers, &c. &c. we shall be exposed. Yet we can say, "none of these things move us, nor do we count our lives dear to ourselves" if we may be able to speed the gospel on its way to these "dark minds." Will not Christians at home pray for us? If we can only be strengthened by the Lord and the power of his might, let come what will come, we care not. We shall be able to do all things through Christ strengthening us. If then, Christians ask for what they shall pray, we reply, that we may have the presence of the Lord Jesus ever with us.

To-morrow is the Chinese *sinine* (new year;) and Tuesday is the *tacon baroo* (new year) of the Malays; and all is bustle. No work of any kind is done in the China camp except by the butchers, bakers, &c. All is feasting, carousing, visiting, gambling, firing crackers, evening fire works, feeding the Gods with the essence (and their own bodies with the substance) of fish, flesh, fowl and vegetables, &c. &c. &c. Gospel labor among them now is almost like throwing pearls before swine. The rains have fairly set in; the streets are partially flooded, and barefooted and bare legged Malays and Chinese are better off than they would be in an American dress, unless they could afford houses and carriages. The Mosquitoes—like the rains—are something the like of which you never saw or felt in New England. The ants, too are innumerable. I arranged my table last evening when writing, so that they could come on to it. In a few minutes there were thousands and thousands traveling backwards and forwards, murdering and carrying off the multitudes of insects of all kinds that were attracted by the lamp. I learned of the little laborers a powerful lesson of perseverance. Forty or fifty succeeded in mastering a large insect and carrying it to their hole. But it was too large to be got in. They carried it to a hole above, and after several attempts returned to the lower hole. Here unable to force it side ways, they turned it around, and tried it end ways. After laboring a long time, I helped them through with it? but enough of this. The insects are a minor trial, and never mind them, so long as we can have with them such a delightful climate.

The government passed a law on January 10th, requiring all Foreigners to report themselves within

ix weeks after their arrival; giving the colonial government power to give them (if they please) leave to reside ten years; if they behaved well in that time, giving them liberty of obtaining a citizenship by applying to the king of Holland. Also—No foreigner unless a citizen—shall travel inland; and no citizens without a passport. And in no case to leave the high way. These together with other laws concerning the shipping, will entirely shut up Batavia to commerce, except as carried on by the Dutch. Singapore will doubtless in a few years be the Emporium of the Indian Archipelago.

From the London Missionary Chronicle.

THE CHINA MISSION.

Letter from Dr. Morrison to the Directors of the Missionary Society, dated Macao, China, December 6th, 1833.

RESPECTED FATHERS AND BRETHREN,—Nearly eight years have elapsed since we parted, and twenty-six have passed away since I first landed on the shores of China. To the Bible, the Dictionary, and the College of former years, I have this season added 60,000 sheet tracts, containing chiefly selections from Holy Scripture, and 10,000 copies of a little book of sixty pages, containing prayers and hymns. These are printed with Chinese movable types, at our press, which I got out last year for the use of my son. We call it the *Morrison's Albion Press*. The printers and type-cutters were all trained at the Anglo-Chinese College, and two of them are on the books of our Society, viz. Leangafu and Keuhagang; the other two, Achau and Atseih, attend regularly on the Sabbath-day services, but have not been baptized.

Afa was here with me two or three months during the summer, when I first began to print in Chinese, and he composed, or set up the types, for the prayers and hymns. Agang has since been compositor and pressman. I have not made any charge on the Society for these tracts and books, but have received some assistance from the Tract Society.

Since Afa went up to Canton, he has been occupied in conducting Sabbath-day services, distributing tracts and printing more. For Scripture lessons he received aid through Mr. Bridgman, from the American Tract Society; for his own nine tracts, "The Good Words," he received aid through me from the British and Foreign Tract Society; and for the late Dr. Milne, "Dialogue between Chang and Yuen," he received aid from some unknown source, through Mr. Gutzlaff. Afa and his fellow disciples have had their spirits stirred up to unusual boldness in tract distribution in the city of Canton, to shopmen and to students, at the literary examinations. Thus far the rulers of the people have not molested them, for which they bless their God and Savior.

Though much indisposed during the summer, I have continued my usual religious services, in Chinese twice, and in English once, on the Lord's day.

My family is on the eve of embarkation to proceed to England, for the benefit of Mrs. Morrison's health and the children's education. I commend them to the kindness and care of the society. I and my eldest son John remain here. Farewell! (Signed)

ROBERT MORRISON.

Miscellaneous.

SEPARATION OF CHURCH FROM STATE.

On Monday evening, May 12th, a meeting of the friends of civil and religious liberty was held at the London Tavern, Bishopsgate-street, for the purpose of petitioning the Legislature to terminate the existing union between church and state. Not less than from 2,000 to 3000 persons could have been present, and many more in the course of the evening, who were unable to obtain even a glimpse of the speakers.

Several members of Parliament were present; among others, O'Connell, Mr. Finn, Mr. Buckingham, Mr. Roebuck, Mr. Ruthven, Mr. Vigers, Mr. Blake and Sir William Inglis!!!

Joseph Hume, Esq. M. P. took the chair at 6 o'clock precisely.

The chairman then proceeded to open the business of the evening. He said, after the repeal of the test and corporation acts—after the repeal of the Catholic disabilities—after the various improvements which had taken place in our civil and fiscal regulations, he confessed that he was perhaps foolish enough to think the time was come when all the remaining disabilities imposed upon the dissenters would be swept away, and themselves put upon an equal footing with believers of every creed. (Hear, hear.) But when he and when they found that they had been disappointed in these expectations—when they found that the measures passed or proposed to the Legislature were utterly inadequate as cures for the evils which they proposed to remedy—when they found that no attention was paid to their just, moderate, and reasonable requests, it now became a question for them to consider whether they should not lay the axe to the root of the tree whose noxious branches they had vainly endeavored to lop, (hear hear,) and to demand at once the only efficient remedy, viz. the separation of the alliance between Church and State. (Great cheering.) After some observations, Mr. Hume concluded amidst loud cheering.

Mr. Fox, (the Socinian minister,) said that the resolutions which had been drawn up declared what their chairman had required—they declare that they did not recognize the right of government to frame a religion for the nations whose affairs they superintend. They declare that their so doing was an invasion of the rights of conscience, and an establishment of a system of castes, to which freemen ought not to submit. All that a government had to do was to keep the peace. But what sort of peace could an establishment make? It might be the peace of the churchyard, where there is peace because there is no intellectual—no moral vitality, (hear,) where there is peace, because every eye is dim, and every arm nerveless, and where force wars not with force, nor man with man; because all are fast mingling into one mass of corruption, and the only sense of vitality left is that of the crawling reptile who feeds and fattens there. (Great cheers.) So much for the abstract principle of our establishment. It was scarcely necessary to say that this description was not intended to apply to the church of England, for it was agreed on all hands that the Church of England was the best of established churches. He would not go into the religious part of the question, because that more properly fell to the lot of those whose duty it would be to propose the succeeding resolutions.

Mr. Buckingham, M. P., said that the Church at the present time depended on three distinct kinds of property. The first consisted of tithes; another consisted of endowments, benefactions, and legacies left by pious individuals; and the third consisted of rates taken from the population generally, for the repair of the churches and other uses. Of these three classes of property the tithe was of Jewish and Levitical origin; and if he had read the bible rightly, it was given by the Levites for the

maintenance of the priests, because they had no other means of support. But being of Jewish origin, they ought to have no place in Christian estimation; they ought to be as utterly abolished as the sacrifices themselves (hear;) and he might as well come forward and demand an oblation of bulls, rams, and goats, (cheers,) or the various offerings of the Jewish ages, as demand those tithes which were for a Jewish ceremonial, and which had been wrongfully adopted by the Christian Church. Since then they did not belong to the Church or the landlord, and as they should not be given up to the tenant, he contended for the right, and whenever he had an opportunity he would maintain the right, of the State to appropriate every farthing of those tithes. (Loud cheers.)—The Resolution was then put from the chair, and carried with acclamation, four or five hands being held up against it.

Dr. Bennett, of Silver street Chapel, moved the following resolution: "That the alliance of Church and State subjects the Church to a degrading control in the appointment of its ministers and the conduct of its discipline; that it is hostile to the interests of religion, has caused persecutions, and fomented sectarian animosities; and is shown, by history and experience, to be a far less efficient provision for the instruction of the people; than would arise from leaving religion to voluntary support." He denied that he was an enemy to the doctrines of the Established Church; on the contrary, he believed them to be true, and he also believed that the great capital articles of her Creed were essential as a means of salvation. (Hear.) And it was because he did believe this that he wished to see its great doctrines disseminated—that he opposed the State connexion, because he would not see an angel that should spread her wings and fly through heaven to preach the Gospel, stand fluttering with her feet bound to the throne. (Cheers.) "O! let us have again our primitive Christianity—this is all we ask;" he called, therefore, on all who had any regard for the honor of Christianity—for the best interests of mankind—for the welfare of the poor, and the happiness of the country—to give their vote for the severance of the alliance between Church and State. (Loud cheers.)

Mr. Wm. Howitt, of Nottingham, said that from the spirit which he had seen manifested, not only at that meeting, but at several others which he had had the pleasure of attending, he felt satisfied that they had now only to go on firmly, boldly, and confidently, and that success must attend them.

Mr. Wire moved the following proposition: "That the alliance between Church and State is the origin of the grievances of which the dissenters now complain."

Mr. Gibson proposed a petition to the House of Commons, for the dissolution of the connection between Church and State, by removing the Bishops from the House of Lords (Loud cheering); by abolishing all compulsory payments, &c.

Mr. O'Connell addressed the meeting, and eulogized the Dissenters, after which a vote of thanks was carried to Mr. Hunt, and the meeting separated.

CONVERSION OF A CATHOLIC.

We think our readers will be pleased and edified by the following narrative, which we translate from the *Archives du Christianisme* of the 11th of January. The editor of the Archives gives it as an extract from a letter, and vouches for its truth.

Standard.

On ascension-day, (1831,) upon coming out of the church I was accosted by a shabby looking person, who, with an earnest, but humble and timid air, asked me if I could procure him a Bible. I acknowledged to my shame, that after casting on him a look of indifference, I said, pointing him to Mr. M., "Look,

follow that gentleman; he will sell you one." He thanked me, and departed. In the course of the day, Mr. M. said to me: "I saw the man whom you directed to me; he was not content with one Bible; he wanted three; I hesitated to give them, because he had not money to pay for them; at last I yielded to his importunity, but if I may judge from his exterior, I much fear that my Bibles are lost."

O, what a rash judgment we had formed! M——, (this is the man's name,) had at first intended to take but one Bible; but on seeing a great number at Mr. M.'s, he thought of his relations and friends. To carry to them the Book of God; this idea filled him with joy, and if he could have been permitted, he would have taken more than three of them, and for an end very different from that for which we suspected him.

Poor M——, a Catholic and a lace-maker, hastened away with his Bibles. Sometime had elapsed and I had entirely forgotten him, when Mr. M., more faithful than I in the service of his Master, said to me, "Do you know that M—— walks well, and that I believe him to be converted?" How! replied I that man to whom you gave the Bibles some time ago? The same; I kept sight of him, and visited him; and now he proclaims the gospel to a multitude of Catholics, who meet at his house after their meals." At these words I felt a painful stricture round my heart. Wretch! said I to myself, the Lord had a soul which he would save in thy church, and foreseeing thy unfaithfulness, he caused Mr. M. to come one hundred and fifty leagues, to do his work. I received a most impressive lesson. I prayed Mr. M. to bring this man to me. He came. To describe the feeling of his soul, which lighted up his features, and spoke in his gestures, is for me impossible.—His soul was filled with the "first love." I could not for a moment doubt the reality of his conversion. I took notice that many passages of his New Testament were underlined. He told me that during eight days, he had been at first deeply distressed, and afterwards filled with unspeakable joy. He pressed me with great earnestness to visit him, adding that I might conduct a meeting of Catholics at his house. He received with joy the promise that I would comply with his request.

His house was filled with hearers, who appeared to listen very attentively. M——, above all was remarked for the eagerness of his attention to the word. I hope that the meeting was blessed; the Lord was with us. After meeting, as it was dark, M——, would bear me company. As we were all walking, I overheard him fetch a deep sigh.—"What ails you?" said I to him—"Ah, sir, I wish to ask a great favor of you, but I dare not. I have a brother in Paris; I wish he were informed what has happened to me, and that he were exhorted to follow me in the way to salvation." Be easy, M——, I shall write to him." "Well sir, I thank you; but I have one thing more to request of you. I have a sister and a brother-in-law two leagues from this; they know not Jesus, for some days I felt anxious to go and see them, but I am so ignorant—if you could—if you could—"I will go with you, M——." Ah, sir, God hath put it into your heart; let us go very soon; when will you come?"

"We shall go to-morrow after the afternoon service." I left M——, who departed full of joy.

Next day, after the afternoon service, we set out. On our way, I said to him: "You believe then, M——, that your sins are pardoned?" "O yes, certainly." "But what did you do to obtain this forgiveness?" "I said: Lord, I am a great sinner: but, behold all my sins,—I lay them at the foot of the cross,—give me in exchange thy blood and thy righteousness!" "Dear Brother, said I, seizing his hand, "God has taken you at your word, the exchange is made, and you are blessed. But had you any religious thoughts before your conversion?" "Yes; but especially after hearing your sermon on Ascension day, I was affected and desired to get possession of a Bible. Before that time I was a devoted Catholic; I went to mass, to confession, and at processions I carried the cross. But I have exchanged that heavy cross of iron for the true cross which I carry in my heart; and O how light it is!"

Being arrived at the cottage, which formed the termination of our walk, we entered. I had before me M——, his sister, and his brother-in-law; these two latter standing stock still, and directing their looks alternately from M—— to me, and from me to M——, seemed astonished at the sight of their brother, whose whole air announced a man who had some great news to communicate. He already had his New Testament in his hand, and appeared to wait with anxiety for me to commence the conversation. Seeing that I did not do it, he began himself, and wisdom flowed from the mouth of this babe in faith. He spoke for more than half an hour, with a force, a truth, and even an eloquence, which charmed his little auditory. I was deeply affected. We prayed, and I retired to sleep in a neighboring country house. Next morning, I rejoined M—— at the house of his relations. They had not gone to bed until the night was far advanced; the sister was convinced of the truth of her brother's words; the astonished husband said nothing, but with his head depressed made signs of assent.—We spoke again, and after having prayed, we took our leave and were departing, when the sister called her brother back, and said to him privately: "Brother, thou tellest the truth; but if I do as thou hast done, I must not go any more to confession, and if I should die, who will bury me? The curate will not do it." "O!" replied M——, smiling "let the dead bury their dead; follow Jesus, look to the salvation of thy soul, and for the rest, the good Lord will provide."

As we were returning to the town, I read to M—— some pages of Milner. On hearing the confession of the martyrs of the fifth century, he cried out in a transport of joy: "That is admirable! my brethren and sisters fifteen hundred years ago, believed as I do, and experienced what I experience." M—— told me a multitude of interesting circumstances, and I discovered that he possessed remarkable powers. I have left the church where he resides, but he perseveres; he holds meetings; he is unwearied in his efforts; his wife, his son, and many others, have been either converted, or become well disposed, through his instrumentality.

To endure present evils with patience, and wait for expected good with long suffering, is equally the part of the Christian and the Hero.

ABOLITION OF SLAVERY IN KENTUCKY.

It has been said that editors and ministers dare not speak out on the subject of slavery in Kentucky. We make the following extract from an address, delivered in the Court house at Lexington, by Mr. James G. Birney, and published in the Western Luminary.

There were great political reasons, said Mr. Birney, why the state of slavery could not be regarded as perpetual. There were causes in swift operation to destroy it. It was evident, that unless something effective be done in relation to this subject, almost immediately, the energies of the people would be unable to shake off the evil.

Slavery could not exist forever. Public sentiment had pronounced its downfall. It stood in opposition to the spirit of the age—to the progress of human improvement; it could not abide the light of the nineteenth century. The South American States, who are as yet immeasurably behind us in every thing else, are yet before us on this subject. The singular spectacle is presented to the world of Brazil, the most impotent and despotic of governments, and the United States, the freest and most enlightened of republics, standing side by side supporting the fabric of slavery. Can this juxtaposition, so shocking, so inconsistent, long abide the indignant scrutiny and denunciation of mankind? It cannot. Public sentiment from the four quarters of the world will roll upon us in heavy and merited rebuke; and we must either relinquish our national character and reputation, or we must relinquish our grasp upon our fellow men.

Public sentiment is irresistible and almost omnipotent. Look at its progress and force in England on this subject. In 1826 Mr. Canning expressed his conviction that nothing could be done to destroy West India slavery. "Things must remain as they are." In a few revolving years, public sentiment in England has reversed this decision of her great statesman, and in spite of the power of "the West India interest," has knocked off the fetters from the West India negro. It spoke, and king, and ministers and parliament were obliged to obey its behest.

And in this country public sentiment is fast meliorating. In Virginia, the subject of slavery has been freely discussed in her legislature—and Maryland is determined to rid herself of the evils of a black population. Kentucky is rapidly awakening. The public penetration sees the impossibility of the perpetuity of slavery, and the only question of patriotic anxiety is, how shall we get rid of it? If slavery continue unmodified, the beautiful Ohio must, one day—and that day not so distant as we may imagine—be the boundary between the white and the black races. The slave states will be depopulated of their white inhabitants.

Mr. B. then adverted to the rapid increase of the slave population. It was owing not to their peculiar nature—the natural fecundity of the blacks was not greater than that of the whites, was less in fact—but to adventitious causes.

[Mr. B. then exhibited some striking statistical facts on the comparative increase of the two races, showing that the ratio of the blacks was two or three fold over that of the whites in some of the states.]

How long, said Mr. B. can this state of things be borne? Will not the white population be swallowed up? What are the causes of this growing increase of the African over the European race? It is owing, in the first place, to the introduction of slaves. The domestic slave traffic is carried on with an enormity only inferior to the African slave trade. High minded and chivalrous Virginia, Maryland, and Kentucky, furnish the victims of this infamous traffic, and ally themselves to the African Slaver. The second cause of the rapid excess of the black over the white population is, that

the tendency of slavery is to displace, and to drive off the whites. In the South, the situation of a poor white man, in the vicinity of the wealthy planter, is uncomfortable and degrading. He removes to a free state, where there is scope for his industry and exertion. The poor white man cannot subsist—labor is disgraceful in the vicinity of slaves. Slavery impedes improvement in civilization and science. A system of common schools cannot flourish in a slave state. How much soever I approve the object, I fear, said Mr. B. that the efforts of the friends of common school education in this state, are destined to disappointment. In Louisiana \$380,000 had been expended; and, according to Gov. Romain, 380 indigent youth had not been educated.

There is a fact connected with this subject, which may appear chimerical to many—but it is one which time will certainly develop. Slave labor, when the population becomes dense, and the means of subsistence less abundant, will sink in value, and finally become valueless. We are surrounded on all sides by free labor; West India free labor will, in a few years, come into competition, in the culture of southern productions, with slave labor. Then the time will come, as John Randolph once remarked, when, instead of the slave running away from the master, "the master will run away from the slave."

Mr. B. then remarked upon the impossibility of keeping in subjection the increasing millions of slaves of this country. Standing armies would be vain. We could not look for assistance from our neighbors of the free states, whose interference or even advice, we reject now with indignation. We now tell them we can manage the matter; they will then tell us to manage it ourselves. Neither can the slave states help each other.

Census of Liberia in the Summer of 1833.—

Whole number of emigrants sent out since the founding of the colony, including the re-captured Africans,

	3,123
Actual population at the time of the census,	2,816
Showing a total decrease of	307
Deduct for those temporarily absent, say 50, and	
for those who have returned, say 35,	85

The loss is 222

The loss of life in the fourteen years which have elapsed since the first expedition sailed from N. York, and made a temporary lodgement on the Island of Sherbro, is 222 out of 3,123; that is, the excess of the number of births in fourteen years, has been 222. To those who believe that the emigrants generally have been the most miserable and degraded of their color, worn out slaves, turned off to die "like old horses,"—to those who believe that rum runs down the streets of Monrovia at the rate of more than twice 1,400 barrels per annum, and that the greatest immorality and licentiousness prevailed among the inhabitants—it would seem incredible that the decrease has been no greater. Such men will probably discredit the statement.

Virginia two Centuries ago.—The colonization of Virginia was commenced at Jamestown in May, 1607, by a company of 100 persons.

In four months the 100 dwindled to 50, and soon after to 38.

In 1609 the colony had been increased by successive re-inforcements to 500 souls.

Six months afterwards, it had dwindled to 60.

In 1611 the population had increased again to 200.

In 1622, when the number of settlers had become

still greater, 347 men, women and children were destroyed by the Indians.

In 1624, to use the words of Chief Justice Marshall, "about £150,000 sterling had been expended in planting the colony, and more than 9,000 persons had been sent from Europe to people it; and yet at the end of seventeen years, the population was reduced to 1,800 persons."

New-Haven Journal of Freedom.

Colonization Society of the City of New-York.

—At a meeting of the Board of Managers, held on the 10th of July, 1834, the following preamble and resolutions were unanimously adopted:

Whereas, certain tumultuous meetings have lately been held in this city without any previous knowledge on the part of this Board, at which certain resolutions, approving the objects of the New-York Colonization Society, were passed. Now, therefore, to prevent any inference or consequences unfavorable to the measures of this Society—

Resolved, That this Board does highly disapprove of all such assemblages, and earnestly recommends to every friend of the cause of Colonization, to abstain from all encouragement of the same, as well as from all participation in proceedings subversive of the rights of individuals, or in violation of the public peace.

Ordered, That the above preamble and resolution be signed by the President and Secretary, and published in the several daily newspapers in this city.

By order of the Board.

Wm. A. DUER, President.

IRA B. UNDERHILL, Secretary.

AFFECTING ANECDOTE.

At a meeting of clergymen and laymen, lately held at Petersburg, (Va.) in aid of the plan of circulating the volumes of the American Tract Society, the Rev. Dr. Hill, related the following interesting fact respecting himself.

I, said the venerable father, have abundant cause for interest in this plan of circulating good and pious books. I lost my sainted mother when I was a youth, but not before the instructions which I received from her beloved lips had made a deep impression on my mind, an impression which I carried with me into a college, (Hampden Sydney,) where there was then not one pious student. There I often reflected, when surrounded with young men who scoffed at religion, upon the instructions of my mother: and my conscience was frequently sore distressed. I had no Bible, and dreaded getting one, lest it should be found in my possession. At last I could stand it no longer, and therefore requested a particular friend, a youth whose parents lived near, and who often went home, to ask his pious and excellent mother to send me some religious book. She sent me *Alkins's Alarm*, an old black book, which looked as if it might have been handled by successive generations for 100 years.

When I got it I locked my room and lay on my bed reading it, when a student knocked at the door. And although I gave him no answer, dreading to be found reading such a book, he continued to knock and beat the door until I had to open it. He came in, and seeing the book lying on the bed, he seized it, and examining its title, said, "Why, Hill, do you read such books?" I hesitated, but God enabled me to be decided, and to answer him boldly, but with much emotion "Yes I do." The young man said, with deep agitation

"O Hill, I envy you. You may obtain religion, but I never can. I came here a professor of religion, but through fear, I dissembled, and have been carried along with the wicked, until I fear there is no hope for me."

He told me there were two others who, he believed, were somewhat serious. We agreed to take up the subject of religion in earnest, and seek it together. We invited the other two, and held a prayer-meeting in my room on the next Saturday afternoon. And O, what a prayer-meeting! We tried to pray, but such prayer I never heard the like of. We knew not how to pray, but tried to do it. It was the first prayer-meeting I had ever heard of. We tried to sing, but it was in a most suppressed manner, for we feared the other students. But they found it out, and gathered round the door, and made such a noise that some of the officers had to come and disperse them. And so serious was the disturbance that the President (the late excellent Rev. Dr. John B. Smith) had to investigate the matter at prayers, that evening, in the prayer hall. When he demanded the reason of the riot, a ringleader in wickedness got up and stated, that it was occasioned by three or four of the boys holding a prayer-meeting, and they were determined to have no such doings there.

The good President heard the statement with deep emotion, and looking at the youths charged with the sin of praying, with tears in his eyes, he said, "O, is there such a state of things in this college! Then God has come near to us. My dear young friends, you shall be protected. You shall hold your next meeting in my parlor, and I will be one of your number!" Sure enough we had our next meeting in his parlor, and half the college was there. And there began a glorious revival of religion, which pervaded the college and spread into the country around.

Many of those students became ministers of the Gospel. The youth who brought me Alleine's Alarm from his mother, was my friend the Rev. Wm. Calhoun, still preaching in this state: and he who interrupted me in reading the work, is my venerable and worthy friend, the Rev. Dr. Blythe, now President of a college in Indiana. Another was Rev. Clement Read, of this state, and a fifth, the late Rev. Carey Allen, of Kentucky. Truly, said Dr. Hill, I have good reason to feel a deep interest in the proposed work. May God grant it success!

THE BIBLE IN IRELAND.

The following interesting facts, showing the eagerness of the peasantry in some parts of Ireland, to read the Scriptures, is from a letter inserted in the monthly extracts of correspondence of the British and Foreign Bible Society, for April.

The good effects of the Irish Scriptures are incalculable. The Native Irish so love their language, that, despite of priestly anathema and every opposition, they will receive, and learn to read, the Irish Bible. I have known several, who, before they would give up their Irish scripture reading, have given up their own for a foreign land. Within these last ten years, I have seen hundreds of these poor peasantry, who are in connexion with your schools, suffering from attachment to the Irish scriptures, the severest displeasure of their priests, and exclusion for years from all the rights of their Church, be they would consent to exclude that Book from their cabins. I am convinced that, at this moment, there are, in this district alone, from 700 to 1000 in this situation. I am personally acquainted with more than 200 of these men, who, because they would not resign their Bible-reading or teaching, have been way-laid, beaten, and abused. It often is my painful duty to visit them un-

der such circumstances. Frequently have I seen the ground and their garments stained with their blood; and sometimes two of them lying on the same bed, their heads mangled, their eyes closed, and face so swollen, that even their friends could not at first recognize them. Within the last week, I visited five in this wretched situation; —, —, —, —, and poor — the Inspector, whose life was despaired of by the doctors. Yea, though four of your men have been murdered, it has not intimidated the survivors; their love to their Irish Scriptures has risen above all their difficulties. These storms of persecution, like storms in the natural world, though destructive, have also been salutary.

From the ardent attachment of the Irish peasant to the Irish scriptures, it is now evident that they will finally become general in circulation in the Irish-speaking districts; and as experience has now proved, that wherever the Irish Bible goes, the English one follows after, we have every reason to expect better days for Ireland, and a free circulation of God's word throughout the land.

So anxious are the Catholic peasantry for the Scriptures, that the northern bishops have printed, in Belfast, some thousand copies of the Douay Bible, with notes; this edition has had, already, very extensive circulation. The Roman Catholics who have purchased it, generally from curiosity, purchase or borrow the authorised Version, to compare with the other; the almost certain consequence is, that, after comparison, (seeing so little difference in the texts,) they receive the authorised Version as soon as the Douay; and frequently have I heard them say, "We thank not the priests for the Scriptures now: we thank the Protestants: for if they had not established their Bible Societies, and supplied us, we should have been left, as we have been for centuries, without any one copy that we could read."

THE SPECTACLES—AN ANECDOTE.

In the church at —, the attention to religion had begun to revive, and the neighborhood meetings for prayer were frequent and interesting.—In the absence of the minister, these meetings were conducted by the members, usually in the following manner: Some one would read a portion of the Scriptures, and offer such remarks as he considered appropriate—he would then select and read a hymn; which all would join in singing; and when he had led in prayer he would hand the books to a Christian brother, with a request that he might continue the meeting with similar exercises. At one of these meetings there was an Elder who had never been known to pray in public—and as the books were handed to him, he apologized for not taking his turn in conducting the meeting, by saying that *he had left his spectacles at home*. The books were then passed to another who after reading and singing, said "let us pray." And as they knelt he turned to the Elder, who had forgotten to bring with him his glasses, and asked him to lead in prayer. It was an unexpected request, and made at such a time and under such circumstances, and in such a manner as to prevent him from offering any excuse. After a slight hesitation, he commenced, and addressed a fervent and appropriate prayer to the throne of grace. But the Elder was never known to forget his spectacles after

this incident. He could read, and sing, and pray—His tongue was loosed, and his heart enlarged—and he became an Elder, not in name merely, as he had formerly been, but in deed, comforting the afflicted, and guiding inquirers, and warning the impenitent, and presenting a living testimony in his example to the efficacy of the grace of God. The application of this anecdote to a multitude of other cases, in which apologies or excuses are offered for the neglect of duty, is easy. But when the moral vision is rendered clear by a living faith, there will be a readiness to engage in every good word and work, and those duties will be performed with pleasure which were once studiously avoided.—*Charleston Obs.*

TO YOUNG WIVES.

From the first number of the Microcosm.

In looking round upon the interesting class of young beings who have just entered the married life, we might shrink from the self-imposed task of calling them occasionally to a half-hour's twilight communion on topics that touch the deepest chord of interest that vibrates within their hearts, did we not remember that no one having put his hand to the plough, and looking back, is worthy of the reward attendant upon courage and perseverance. The first thing then that strikes the mind on looking over this group, is the amazing insensibility of the many to the station of interest they have assumed, and the circumstances of interest by which they are surrounded. The path of conjugal and domestic happiness is so beautifully and delicately guarded by the intermingling green of moss and ivy, that, like the path to Heaven, "*few there be that find it.*" We have long wanted to see a pilot stationed at that entrance to say to all, "this is the way—walk ye in it."

There is no concealing the fact that a shade of disappointment is discernable in almost every subject who has enlisted under the banner of wedded life. This disappointment either terminates in a sort of reckless indifference, or settles into a hopeless contentment with a lower standard of action and happiness than was once thought indispensable. Why is this?—chiefly we believe from entertaining erroneous views, and lacking the patience and wisdom to correct them. Young ladies, previous to their marriage, are brought up for the most part, in a manner, and with habits calculated to make them any thing but good wives. Their habits are not formed with reference to this end, this object is never held up to view; (except perhaps occasionally, by a trifling, jocose allusion) while at the same time every parent looks forward to the marriage of their daughters as an event that will, in the course of things, almost inevitably occur. When we consider their total unpreparedness for what is before them, we marvel that so many make as good wives as they do. Many mothers would resent this charge, who think they have done all a mother's duty when they have instructed their daughters in the arts of housewifery, and learned them to order a feast with propriety. All this is fitting and necessary in its place—and there is no comfort or enjoyment without it—but far higher duties remain untold. "These ought ye to have done and not to leave the other undone." They are but the tithing of mint, cummin, and anise as compared with the weightier matters of the law [*Matr-*

monial.] If mothers ever speak with their daughters on the subject of a married life, it is usually as a doom that awaits them, rather than a sphere which they are destined to fill with honor to themselves, if rightly prepared to enter it. The happy, ardent creature, who has never yet seen care or trouble, does not credit these representations—and hence is left to draw her conclusions from her own romantic and enthusiastic conceptions. Here she errs as far as on the other extreme:—and from indulging habits of reverie, fed by all the glow of young affection, she goes to prove how different are the sober realities of life, to the fancies of an excited imagination. Here is the secret of this disappointment and its consequent depression. The young wife has been looking at the prospect before her through a Claude-Lorraine glass, instead of a plain, common spy-glass, which should have been given her, to bring its roughness as well as its beauties near;—and she now stands looking at it still, as the broken fragments of a beautiful dream.

Where shall we find the remedy? She must be brought to see and acknowledge the error of her ideal fabric—she must stand just where she is and take another view;—with the past on one hand to warn her—the present on the other, to guide her; and the future before, to cheer her. She must look at life now as it is. Checkered with care and trouble, joys and sorrows. With materials enough for happiness,—and more than we deserve—but the happiness must be made by ourselves, in the right use and estimate of these materials.

Too often the gift is thrown away here—and the beggarly vanities of fashion and parade substituted in its place. Or the disappointment is met with a petulant, uncompromising asperity—thus planting at once a root of bitterness, which will poison every branch and bud of felicity as long as it is nourished.

Selfishness, is another great bar to the enjoyment of happiness. An expectation that every thing will be tributary to our comfort and convenience, and desires. While this is the case, we need the chastenings of disappointment. The only unalloyed, legitimate source of happiness is to be found in promoting the happiness of others. Forgetting yourself as a selfish being, as an individual being, for you are no longer such,—seek your happiness in consulting the happiness of another. Let the same gratifying attention and regard that before marriage was offered freely from choice and inclination, be continued still from motives of principle and duty as well as choice. You can borrow strength, confidence, hope, in just a two-fold proportion to what you could before,—and may go on your way, if you will, in the consciousness of being doubly blessed.

When reason and reflection have gained the mastery over wayward fancy, you will find that all things are better as they are, than as you would have made them. To indulge a rebellious, murmuring, dissatisfied spirit, is to impugn the wisdom of your Maker. He has blessed the work of His hands and pronounced it "very good." "Shall a mortal be more just than God?" Remember your trials only to train up your own children to avoid them. Ever hold up to their view the active duties of life as the objects of most desirable attainment—and thus save them the hard schooling of experience by which you have learned wisdom.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 26, 1834.

PERFECTIONISM.

For the sake of a few silly men, who are trying to lead astray a few silly women and boys with this unscriptural delusion, we copy from the Western Recorder the following remarks. The editor refers to such men as Edwards and Whitefield, and he might have added Scott, and Newton, and Dwight, and Paul, and Peter, and all the most distinguished saints that ever lived. We once knew a Methodist class leader, who, like Peter, appealed to God, "thou knowest that I love thee" with all my heart; and who, like Peter, was often brought into temptation; but who, unlike Peter, went not out and wept bitterly:—for although he declared that he had not committed a sin for ten years, there were but few who knew him who would place any confidence in his moral honesty.

The Rev. John Newton, who we believe knew as much as some of our babes, who think they are ready to be translated to heaven, says:—

"There are persons who appear to have a true knowledge (in part) of the nature of the Gospel religion, but seem not to be apprised of its properties, in their comprehension and extent. If they have attained to some hope of their acceptance; if they find, at seasons, some communion with God in the means of grace; if they are, in a measure, delivered from the prevailing and corrupt customs of the world, they seem to be satisfied, as if they were possessed of all. These are indeed great things; *Sed meliora latent*. The profession of too many, whose sincerity, charity would be unwilling to impeach, is greatly blemished, notwithstanding their hopes and their occasional comforts, by the breakings forth of unsanctified tempers, and the indulgence of vain hopes, anxious cares, and selfish pursuits. Far, very far, am I from that unscriptural sentiment of sinless perfection in fallen man. To those who have a due sense of the spirituality and ground of the divine precepts, and of what passes in their own hearts, there will never be wanting causes of humiliation and self-abasement on the account of sin; yet still there is a liberty and privilege attainable by the Gospel, beyond what is ordinarily thought of."

From the Western Recorder.

A correspondent of the Journal & Telegraph gives a glowing account of the spread of this doctrine in some of the counties west of us. We agree most entirely with them in deprecating the strange delusion. We believe that no man who claims to be without sin, ever saw the plague of his own heart, or has any more claim to "part or lot in the matter," than Simon the Sorcerer. The best and holiest men have ever been those who have mourned most bitterly over their own sinfulness. Such men as Edwards and Whitefield, whose piety was of the most holy and distinguished character, mourned and wept over the sins of their hearts and lives. And so does every Christian. We have no more doubt of this, than that there are Christians on earth. We never knew an instance where this strange pretension to sinlessness was set up, in which it was not palpably the result of self-ignorance, mingled with an equal ignorance of the spirituality of the law.

But then the Journal turns all these matters to good account, against the new measures. Perfectionism is its legitimate progeny. Now then, inasmuch as this "evil disease" has not, so far as we know, "prevailed" in Oneida county, in one case, may we therefore be con-

sidered as not infected with the ~~cruse~~ which produces it?

Below is a specimen of what the Journal's correspondent saw and heard at a meeting somewhere in Cortland county:—

"Opposition was then challenged, and any one invited to speak who chose. I availed myself of the permission to ask the following questions:—

Do you consider Paul as having been a perfect and holy man?

"Yes, perfectly holy.

"Was Peter a perfectly holy man?

"Yes, perfectly holy.

"How then was it, that Paul "withstood him to the face, for he was to be blamed?"

"The first reply was, "That they were perfect in Christ Jesus." But when I hoped for "a definition of perfect holiness, as consistent with blame-worthy conduct," I was answered with a torrent of ranting professions of their own sinlessness. One indeed said, he "had nothing to do with what happened eighteen hundred years ago." I then turned to the people, and exhorted them to believe the words of the Holy Ghost, that "If any man said he had no sin, he deceived himself, and the truth was not in him." These, however, were pronounced by one of the discerners of spirits to be words of the devil, and that the devil was in me.—After a second caution to the people against the devil assuming the form of an angel of light, I left the house, and the meeting immediately broke up.

"These people, I understand, are already quite numerous, and are increasing. There is a number of them in De Ruyter, several hundred in Delphi, some at Salina, Oswego, and many other places. They claim the gift of prophecy, and I am told attempt to work miracles. Several of those whom I heard evidently possess some little talent, and are remarkably fluent in quoting scripture. They threaten us with an alarming progress of their heresy."

THE DOWNFALL OF BABYLON.

The Rev. Samuel B. Smith, formerly a Romanist Priest, proposes to publish a work, exposing the abominations of Popery. We here give his prospectus, prefaced by an extract from a letter to a young gentleman in college.

PHILADELPHIA, JUNE 18, 1834.

My dear Friend,—I conceive that Popery is the most pernicious error that now devastates the world. That she is the Beast described by St. John in Revelation, I have not the shadow of a doubt: the disclosures I have to make in the work I am preparing, I think will place it beyond a doubt on the minds of all who read my work, at least, of all who are willing to be convinced when the truth is demonstratively set before them. It may cost me my life: I shall not count my life dear unto me, however, if I can be instrumental in arresting the progress that the "Man of sin" is already making in our beloved, and, alas! unsuspecting country. O! had I the voice of thunder, to arouse our slumbering brethren! Will they sleep until the savage yell of the Pope's blood-hounds rings upon their ears? Many, I am sorry to say it, many of our protestant brethren are culpably indifferent in regard to the all important subject of popery: others, again, see the danger, and are active in their preparations to resist it. Those, I find, who have lived or traveled in popish countries, are the ones who are the most alarmed at our present prospects. They know what popery is, because they have seen her in her

glory; that is, they have seen to what excess of degradation it reduces its ignorant and submissive votaries: they have seen that in popish countries there is an universal licentiousness of manners; that superstition is substituted for religion; that the Bible is a book unknown and sealed; that the press is entirely under the control of the clergy; that no religion but the Romish is tolerated, and that every one's life is at the mercy of popish priests.

The vile and most criminal hypocrisy of the Romish clergy shows itself in their keeping concubines instead of marrying. In Italy, Spain, Portugal and South America, almost every priest has his Miss; some keep several. It is so common in South America, that it is as unnoticed and as uncensured as if they were united in lawful wedlock. What a dereliction of all piety! What an abomination! to maintain that marriage in the clergy is a sin, and that concubinage is not—God must, indeed, have given them over to strong delusion!

For the Religious Intelligencer.

COMMON SENSE PREACHING.

Mr. Editor,—I have frequently heard the remark of late, that "there is no common sense in religion." It becomes a matter of interest, to inquire into the cause of such a misstatement of facts in regard to religion. If there is any ground for such a libel upon the religion we profess, surely it is worth a strict and candid investigation, that we may see how far the ground is tenable. Every christian with sorrow of heart is ready to admit that a cold languor rests on the church, that few hearts are influenced by the Holy Spirit, and led to inquire the way of eternal life. And if we see any cause by which the sacred truths of Scripture are prevented from affecting the consciences of men, it is our duty as well as privilege to publish it to the church, that we may awake to duty and prepare ourselves for action hereafter.

Now, I would ask, if we are not guilty of using our influence, to promote a kind of metaphysical presentation of holy truth from the pulpit? I here refer to no particular occasion, but is it not a general fact? I am no enemy to the discussion of abstruse questions in theology, nor to a critical examination into the doctrines of the Bible, however deep they may lead us; but the fact of which I complain is, that plain practical truth is not preached, or if preached so shrouded in obscurity by a metaphysical garb that its pungency is lost.

The great truths of scripture, its warnings and admonitions, its promises and threatenings are sufficient of themselves if properly presented, to affect the consciences of men, and lead them to immediate and earnest inquiry. But are not these arrows of conviction often laid aside, for the intellectual and philosophical discourse—which many cannot understand and few profit by?

What kind of preaching was that which a few months ago caused the anxious inquiry from many sinners, "What must I do to be saved?" Was it not, stripped of everything like worldly wisdom? Did it not rather consist of a plain, practical and earnest discourse, from which the impenitent could not escape, on the plea that there was no "common sense" in it? What was the nature of Christ's preaching? It was peculiarly adapt-

ed to common minds; filled with a knowledge of the human heart, and imbued with the Holy Spirit, he preached "except ye repent ye shall perish." Simple and unadorned, spiritual and impressive, it commended itself to every man's conscience; it taught that the soul was precious, and that the poor Lazarus, despised by the world, had a soul as infinitely expansive as the learned Pharisee. Religion is peculiarly adapted to common minds. Look at its practice among men; "not many wise men after the flesh, not many mighty, not many noble are called." The precepts it teaches are so simple, and its introduction into the world, so confined to "men of low estate," that the pride of worldly wisdom cannot stoop to embrace it. Let us not exalt ourselves, by asserting that we need to be instructed in the great truths and doctrines of our religion. If we wish to learn these, let us take some time, other than the Sabbath, so that those who cannot appreciate the value of these things, "hard to be understood," may have an opportunity of tasting "gospel food." The truth is, men will judge of religion by its professors, and as long as this is the case, let them be able to judge rightly. There is not too much common sense among us, that we should cease to encourage its extension. The more plain truth is, the more effectual will it be to lead men to embrace it. As long as men are able to understand "common sense" principles, and comparatively few can understand metaphysical discussion, ought we not to practice some self denial, at least on the Sabbath, that the majority of our own fellow men may be profited.

Undoubtedly there are many who think to excuse themselves from obeying the commands of God, on the ground, that they see no "common sense" in religion. Then let us no longer afford a hiding place for such, but "in simplicity and godly sincerity" let us endeavor so to have the word dispensed, that no one can escape conviction. The twelve apostles of our Lord, Paul, and numerous revival preachers in our own day, were willing to present the truth, so that every man might understand it, and even children be brought to the knowledge of the truth as it is in Jesus. Thus by adding earnest prayer to God, that he may bless the preached word, and accompany it with the influences of his Holy Spirit, we may expect a revival of pure religion in our own hearts, and the conversion of many to righteousness.

ALPHA.

Sin is unnatural. The proofs are drawn from the nature of the soul itself, from its sentiments, as particularly from its love of fame, and its hopes of immortality, with that secret satisfaction which it finds in the practice of virtue, and that uneasiness which follows upon the commission of vice.

Man has a natural susceptibility and relish for truth and justice: if you take away these, you destroy conscience.—*Com.*

It is a most noble and commendable design of children descended of mean parents, by their industry to become the sons of virtue and excellent parts, which renders them equal (in the opinion of the prudent) to those of honorable descent.

From the African Repository.

LATEST FROM LIBERIA.

Despatches have been received by the schooner *Edgar*, up to the 10th of May. They bring the afflictive tidings of the deaths of four of the devoted Missionaries—the Rev. Mr. Laird and wife, and the Rev. Mr. Cloud of the Presbyterian Church, and the wife of the Rev. Mr. Wright of the Methodist Church. The wife of Mr. Wright died in February last. In announcing this painful intelligence, the Editor of the New York Journal of Commerce observes, the decease of these individuals, “Will, of course, be seized upon by immediate Abolitionists as an evidence that the frown of Providence rests upon the Colony, or at any rate that a Colony so invaded by disease and death, ought not to be supported. Weak minds may possibly be operated upon by such suppositions; but none others can be. The same argument precisely, and with still greater force, might have been urged against the Colonies at Plymouth and Jamestown, and may now be urged against the mission of Bombay. Jamestown and Plymouth are now healthy, and have been so for a century; Liberia may be so too, after the surrounding country is cleared up and cultivated. It would be strange indeed if the civilization of a continent was to be accomplished without some loss of life. But if loss of life is so dreadful a thing to the Abolitionists, then we say that *ten lives are saved by the Colony*, in the prevention of the slave trade for two or three hundred miles along the coast, *where one is lost*. When a few more such Colonies as Liberia, Sierra Leone and Cape Town, are planted along the coast, the slave trade will be dead forever.”

We extract the following from the same paper:—

“Among the emigrants by the *Jupiter*, which arrived at the Colony on the 31st of December, there had been no deaths except a woman of seventy-five, and two children under twelve. Mr. and Mrs. Spaulding, Methodist missionaries, were to leave Liberia on the 12th of May in the ship *Argus* for Boston. Their object is, to procure a reinforcement and recruit their health. They are soon to return to the Colony, as is also Mr. Temple, a colored Assistant missionary, who has arrived in the *schr. Edgar* at this port. Mr. Jones, who has also arrived in the *Edgar*, is about to proceed to Kentucky for his family. The general health is good. We have had the pleasure of an interview with Messrs. Temple and Jones, and are happy to state that they are in excellent spirits in regard to the Colony, and think it the best place for the colored man which the world affords.—Mr. Temple has not fully recovered from the effects of the fever.”

Annexed is a letter from Rev. Mr. Pinney, Colonial Agent, to R. S. Finley, Esq.

“MONROVIA, May 19, 1834.—Mr Temple, the last of the band of Presbyterian missionaries who landed in Africa the first of January last to try its perils, will hand you this note, and communicate more at length the tidings which my pen is loth to speak.

Mr. T. will, I trust, do good while at home. He is desirous of ordination and expects to return very soon. The vessel sails in about two hours, and time is short. Our losses do not dishearten me. I trust the churches will not be discouraged. God is about to try us, but I hope some good will be found, and faith which shall not tremble though a thousand fall.”

The Colonial Agent, Mr. Pinney, speaks of a greatly increased attention to agriculture, says that at Caldwell double the usual quantity of land has been cleared and planted the present season. On the subject of agriculture he observes—“I feel that the friends of Colonization have reason to congratulate themselves that a new state of things has commenced in the Colony.

“The call for lands from Bassa, has been so pressing, that the surveyor has made one more visit there, and given farms to thirty-two of the first emigrants. Trees were left undrawn through neglect in the claimants to cut their lines. Orders, however, were left with Mr. Weaver to run them out very shortly. Your Agent visited that settlement at the same time. The alteration in the appearance of the town since his previous visit a year ago, was very gratifying. The old barricade is almost deserted, and the large majority are living in their own houses. I saw reason, however, to regret the existence of the mania for traffic. This has already embarrassed many of the most industrious inhabitants, and will ruin many more unless speedily cured.

“The fair promises of many, and some of the most influential, encourage me, however, much to expect an alteration, and to see farms displace camwood. The quantity and beauty of the timber on the lands surveyed, is surprising; and we may say, inexhaustible.—May the time speedily arrive when the hand of industry shall develop fully the resources of Liberia.”

From the Liberia Herald.

MONROVIA, Jan. 29.—*Native Coffee Trees.*—Professor Wright in the Colonization debate, between him and Mr. Finley, was positive that coffee trees were not indigenous to this part of the coast, but came from an African Island. If the Professor would take the trouble to pay us a visit, we would show him a dozen varieties of the coffee plant in our immediate vicinity, growing spontaneously in our woods.

Grand Bassa Settlement.—Recent accounts from *Edina*, represent this settlement in a most flourishing condition, and so industrious had the settlers been that 15 shingled houses had already been erected. The recent purchase of the Devil's bush had given great satisfaction to all parties, and but little time would elapse, when that spot, so long consecrated to the unhallowed rites of Moloch, would be covered with christian inhabitants.

MONROVIA, Feb. 25.—*Houses for New Emigrants.*—Two extensive buildings (one of which is nearly completed,) are now erecting in a pleasant part of our town for the reception of new comers.

Erection of a Light House on Cape Messurado.—It is proposed to erect a Light on Cape Messurado, for the benefit of our infant commerce.

Erection of a Sawmill.—Measures are in train for the erection of a sawmill on the creek nearly opposite Millsburg, on the St. Paul's River. It is a pity we have not one or two steam mills in operation, for sawing lumber, as the natives have lately adopted the commendable plan of rafting down logs suitable for sawing, to our water's edge, and now they have adopted the plan themselves, there will be no difficulty in keeping them so employed, if suitable encouragement is held out.

Price of Rice and Coffee in the Settlement.—From a perusal of a late number of the *Genius of Universal Emancipation*, which has been politely furnished us by the Editor, a person would be led to believe that our colonists really paid at the rate of 25 cents per pound for rice, and 60 cents for coffee. This is something new to us, and our readers, to hear that African rice has been sold by the pound in our market.

We assert without fear of contradiction, that we have never known rice, (in times of greatest scarcity, which is during the rains, before the new rice is fit for cutting,) to sell for more than two dollars and fifty cents per bushel. To arrive at a fair rate, at which rice should be quoted, will be to put it down at one dollar and sixty cents the bushel; as during the season when all prudent persons should lay in their rice, it can be purchased for one dollar per bushel, and often for less. Estimating a bushel at sixty eight pounds, it would then give nearly 2 2-12 cents per pound, instead of twenty

five. A wide difference.—Coffee grows wild around us; and if a little encouragement was held out to the natives, might be purchased at a moderate rate, at least enough for home consumption.

Our colonists have not paid much attention to the culture of this important berry, but we know one family who have for years, raised more than enough for their own consumption from trees of their own planting. We have never seen 60 cents per pound paid for coffee yet, we are doubtful if it has ever been.

LETTERS FROM THE MISSIONARIES.

March 7, 1834.

Dear Brethren,—I am so weak that I am hardly able to write; but there is one subject upon which I thought much, which I wish to have brought before the benevolent friends of Africa in America, and which I think of sufficient importance to justify an effort to write, though better fit to keep my bed. I know that there are many in America who are much interested in the salvation of Africa; but could these persons see things as we see them, could they see thousands of immortal beings passing on to the great day of retribution, without the means of instruction and salvation, yet ready to receive both, they would feel a tenfold interest in their welfare. The time has come when the Christian world declares that Africa must be redeemed; and to her must be restored the lights of science and of life. A million hearts beat in unison upon this subject. But the inquiry is generally made, *By what means shall this be accomplished?* Must we depend upon the labors of white men, or shall we educate and send men of color to enlighten their benighted brethren? To the latter question I will take the liberty to reply, that in my humble opinion, to depend upon the labors of white men to civilize and Christianize this continent will prove altogether fruitless. We may send our white men and women here and bury them; but some plan should be devised to which we can look, and on which we can depend for more certain success, though we must at present depend upon the labors of the white man. Were I asked what plan I would propose, I would make the following proposition to the benevolent friends of Africa, to wit: That the young ladies and gentlemen connected with our Church and congregations, in the principal cities and towns, form themselves into distinct associations, and that they select twenty or thirty of the most intelligent colored persons they can find of each sex, of undoubted piety, who will pledge themselves to devote their time and talents to the instruction of their brethren in Africa, for a moderate compensation; and that these persons be educated expressly as teachers for this interesting field of labor, as soon as possible. Persons from the middle and southern states would be preferred, as they would be better able to endure the climate than persons from the north. This is a small number. We should have hundreds, if not thousands—but we may commence with this number.

Who can tell or imagine the great good that will result to the millions of Africa from such an effort? I hope this motion will be seconded by a thousand hearts and persons. The expenses will be trifling and hardly felt. It may be met by small retrenchments in the expense of your tables, and in the article of dress. But should it cost us something, we shall then feel that we are doing something to elevate and benefit the long-neglected and degraded African; and God will crown such efforts with his blessing.

R. SPAULDING.

Extract from Miss Farrington's letter to Miss Merril of New York.

When mention was made of the approaching fever, they whispered, Let us all pray that they may have it lightly. The natives who thronged the streets, and looked with a silent gaze upon us foreigners, seemed to

tell what a work was to be done, while they raised within us feelings of deep interest, and drew the waiting tear. The air was far more cool and exhilarating than I expected, and the heat much less oppressive: indeed I have never felt the heat uncomfortable since I arrived. We have had occasionally a thunder shower, which, together with the sea breezes, renders the air sufficiently cool. The country is here quite level, with the exception of Cape Messurado, which adds much to the beauty of the place. There are no other mountains within twenty miles of Monrovia. The groves from their extreme fertility, forbid our walking in them except where there were foot paths opened, but there is great beauty and grandeur in a view of them. The variety of trees of different sizes, and numerous shrubs and flowers, interspersed with the lofty oak and towering cotton, (which last is not so common, most of them having been destroyed,) give nature a splendid appearance, while the roar of the distant surf, dashing against the beach, adds much to the sublimity. The part of the town which is the thickest settled is far from exhibiting that splendor which we see in the country towns of America. We see much of nature's wildness even here; but the gardens of fruit trees, and vegetables, with sometimes a grape vine in its infancy, pine apples, &c. make a handsome appearance.

There are more professing piety, according to the number of inhabitants, than I have ever known in a town. I am told that about two thirds, if not more, of the inhabitants are Methodists in principle. There are Baptists, and a few Presbyterians. There is a great want of schools. Many of the people are asking me if I will not stay and teach a school in the higher branches, saying, even the married people, both gentlemen and ladies, wish to attend. But my whole soul runs after the natives. They seem ignorant of every thing which concerns their future welfare, and yet willing and even desirous to be instructed. I see so much to be done here, that my spirit is almost restless; but patience must be exercised till we become acclimated. I praise the Lord that he restores strength so rapidly since the fever. It is now two weeks and a day since they gave me up to die, and I am now able to be up and write most of the day. The friends are all recovering from the fever, with the exception of our dear sister Wright, whom Heaven has taken from us; a loss indeed which cannot be made up; but it is gain to her. I hope, sister, you will pray the Lord to send multitudes here to labor in his vineyard; and pray also, that he would make those who come, persons after his own heart. Holiness is an essential qualification for those who labor here. One wants faith that will remove mountains; confidence that the world cannot shake; wisdom that is Divine; and a heart overflowing with love, pure as that which existed in the Saviour's bosom, when he left the Father's glory to redeem a world that was lost. O Lord, diffuse a spirit of vital holiness all over Africa. My sister, let me ask you to be much in ardent, wrestling, mighty prayer for this benighted nation, and may your prayer have wings to reach the eternal throne and prevail with God. Yours, &c.

The following hand-bill was posted in different parts of the city of New York.

AMERICAN ANTI-SLAVERY SOCIETY

DISCLAIMER.

The undersigned, in behalf of the Executive Committee of the "American Anti-Slavery Society," and of the leading friends of the cause, now absent from the city, beg the attention of their fellow citizens to the following disclaimer:—

1. We entirely disclaim any desire to promote or

encourage intermarriages between white and colored persons.

2. We disclaim, and entirely disapprove, the language of a hand-bill recently circulated in this city, the tendency of which is thought to excite resistance to the Laws. Our principle is, that even hard laws are to be submitted to by all men, until they can by peaceable means be altered.

3. We disclaim, as we have already done, any intention to dissolve the Union, or to violate the Constitution and Laws of the country; or to ask of Congress any act transcending their constitutional powers; which the abolition of Slavery by Congress, in any State, would plainly do.

—ARTHUR TAPPAN,
JOHN RANKIN.

July 14, 1834.

REV. ROWLAND HILL.

What sort of an Episcopalian Mr. Hill was may be imagined from the circumstance that he, who was of a distinguished and noble family, was "refused orders by six bishops" before he succeeded in obtaining ordination, but the objection to him was, that without leave from any lawn sleeves, he would preach Christ every where, and to a thousand hearers, where any of the bishops could gather ten.

Many of his sayings were preferable to long sermons. He excelled in apt illustrations, which often carried stronger conviction to the mind of the truth which he wished to impress, than labored arguments would have done. He was a mortal enemy to long speeches at public meetings; and to all parade and display, especially by way of preface. He loved facts, feeling and common sense, as much as he hated grandiloquence.

He once said of a man who knew the truth, but seemed afraid to preach it in its fulness: "he preaches the Gospel as a donkey mumbles thistles, very cautiously." He could not endure any thing like vanity in a minister. A very fine dissenter, with a Doctor's degree fresh from the north, once paid him a visit, he fidgeted about all the time he was talking; when he left the room, Mr. Hill lifted up his eyes and said in his most comic tone of voice, "only think that a D. D. degree should ever be converted into a pedestal for a puppy!"

A RICH REWARD.—The truth of the proverb, that "there is nothing lost by doing a charitable action," is forcibly exemplified by a correspondent of the *Chr. Advocate and Journal*, who furnishes a sketch of the life of I. C., a respectable member of the society of Friends. This individual, it appears, at the age of 18, walked forty miles to put himself apprentice to a certain trade. A ferry intervened, and he had no money to pay the fare; but a kind hearted woman lent him *four pence*. He learned his trade, and experienced various vicissitudes of fortune, until he finally settled in New-York, where he amassed a large fortune, and retired from business. In gratitude to the woman who lent him four pence, he schooled all her children, and gave her a pension of one hundred dollars per annum, which, by a provision in his will, she is to receive during her life.

HAMILTON COLLEGE.—Public notice has been given by President Dwight, that the fifty thousand dol-

lars proposed to be raised for Hamilton College, has been subscribed; and that M. Hunt, Esq., Cashier of the Utica Bank, has given the certificate of the responsibility of the subscribers, which was required by the condition of the subscription.—*West. Rec.*

CONVERSE WITH GOD.

What, I cannot imagine, can any man have to object, but the backwardness of his own heart, to any intercourse or converse with the invisible God? None that it cannot be so; for that backwardness must proceed from some deeper reason than that God is invisible; a reason that should not only convince, but amaze, and even overwhelm our souls in sorrow and lamentation, to think what state and nature the spirit of man is brought into. For is not the devil invisible too? And what wretch is there so silly and ignorant, but can, by the urgency of discontent, envy, and an appetite of revenge, find a way to fall into league with him? Is it this, that God is less conversable with man, less willing to be found of them that seek him? No, surely; but that men have less mind and inclination to seek him.—*Have.*

Temperance Reform.

TEMPERANCE PROPOSITIONS.

The Temperance Society is pre-eminently a good Society. It necessarily must be either a good society or a bad one, for if it is neither, it is no society at all, which is contrary to fact. If its moral character is neither good nor bad, it has none, which is highly absurd. Its ultimate design and legitimate tendency is and must be, either to promote the happiness or to increase the misery of mankind; for if it tends to neither, it has no tendency whatever, which is by no means the case.

The proposition that this society is a good one, is conclusively proved by the fact, that its *ONE* and *ONLY* principle is a good principle. It is "total abstinence from ardent spirit as a drink," and this alone, so that there can be no bad principle to counteract it, or make it partly good and partly bad. Now if this one cardinal principle is a good one, which all must admit, then is the society a good one, for the principles of any society, and these alone give character to that society.—Examine the pledge, which alone makes up the society, and say what one thing is the *LEAST* faulty? True, men have no right to pledge themselves to resist or violate wholesome law, or do any thing actually wrong, but who has not a perfect right to pledge himself not to do what he does not wish to do—what no one has the least claim on him to do? And if there is nothing wrong in the pledge, there is surely nothing wrong in signing it, and nothing wrong in the society as such.—And if our pledge which is our only creed, is not a *BAD* one, it is of course a *GOOD* one, and if that is good, the society is also good. Every man must acknowledge that this society is a good society, till he proves that its one cardinal principle of voluntary total abstinence from ardent spirits is either fundamentally erroneous or practically injurious. And if this society is now good it must remain good till its principle is radically altered, and its legitimate tendency totally changed. If its members violate the pledge, then find fault with that, and not with the society. And if they employ objectionable means, or, in the heat of their zeal, commit any errors, the fault is all *their own*. The society as such, is not the *least* responsible.

And not only is this only principle of the society a good one, but it is also directly calculated to effect a good object. Who but must acknowledge that intemperance is an incalculable evil? And who does not

see that this one principle of total abstinence, if adopted by all, would remove it entirely from the world?

Another argument which proves that this society is a good one, is the fact that *its chief supporters are eminently good men*. This fact its enemies themselves are obliged to acknowledge. Place the inhabitants of any district, or of these United States in a row, the best man at the head, the second best next, and so on, and you will find the supporters of temperance, as a class much nearer the head than the foot; while its opposers, as a class, will take a much lower place. Its supporters as a class, are not vicious, unprincipled, dishonest, profane, and disturbers of the peace. These, as a class, are violent enemies of the temperance society. But temperance men as a class, are as honest, industrious, affectionate, benevolent and patriotic as any other class of citizens. Nor are they by any means the most ignorant. Men as talented, as enlightened, as worthy and as high in our nation's confidence and honor, as any others, are warm friends and able advocates of temperance. Governors, senators, legislators, judges of all grades, lawyers, physicians, ministers of all denominations, and multitudes of our respectable, thinking yeomen and mechanics, give their name, their influence, and their talents in support of this society. Now if this society were a bad one, the good would oppose and the bad support it, which is not the case. But if it were a good society, the good would support, and the bad oppose it, which is, in general, the fact.

Another proof of the proposition is the fact, that so many palpable misrepresentations, and even bare-faced slanders, are employed to put it down, and to calumniate temperance men and temperance addresses. The following actual occurrence is given as a specimen:—An avowed enemy of temperance, and friend of moderate drinking, (a union not uncommon,) pointing to his neighbor's house, said, "There is one of your superstitious cold water folks, who says it is a sin to use apple-sauce." "Pshaw you misrepresent," said a cold water man. "I do not," replied he, "for I heard her say it myself, and can prove that she did, by sworn witnesses." On inquiry it was found that the good woman referred to, had only said that she would rather do without the luxury mentioned, if they could not make the cider for it, without making some in addition for the distillery, for she believed that was a sin. The above is given as a fac simile for a mass of mean misrepresentation and bar-room ribaldry, such as is flung out at temperance men and temperance efforts, by their opposers. Every neighborhood will furnish abundant instances, and every true and faithful advocate of temperance is himself an illustration of this. And the very fact, that the enemies of the temperance society oppose it with such weapons, proves that they can find none better; for, if they could, they would use them; and this proves that society a good one which its enemies are obliged to assail with such weapons. If this society were a bad one, enough of truth would be alleged to put it down. Falshood is employed only because nothing bad can be found with which to put it down.

A fourth argument and only remaining one to be adduced, among many more equally conclusive, is that it has already done so much good, and bids fair to do so much more. It has persuaded nearly two millions to sign the total abstinence principle, besides inducing probably twice that number to practice it. It has rendered the odious customs of treating and drinking, as disgraceful now as they were fashionable ten years ago, and is completely renovating the practice of society in these and similar respects. It has renewed and restored to themselves, their friends and society, from five to ten thousand out-cast drunkards, besides preventing

probably ten times that number from becoming such.—It has driven ardent spirit from seven hundred American, and from many foreign ships, and the prospect now is, that soon, ALL water-craft, from the man of war to the oyster canoe, will entirely discontinue its use. It has prevented more than two thousand fountains of "liquid fire" from pouring out their streams of "distilled damnation," and thousands of merchants and inn keepers from dealing out this murderer of the body and destroyer of the soul. It has driven intemperance and all its attendant evils entirely from the American army, and is fast accomplishing the same grand object for the American navy. It is also doing the same for both the British army and navy, and will probably soon do the same for every army and navy under heaven.—The temperance press is monthly pouring out nearly or quite a million of its enlightening and convincing documents, and is scattering them gratuitously in every town and hamlet in our land, besides sending them to all parts of the known world. Even its most sanguine friends did not at first dare to hope it could do so much good, as its bitter enemies are obliged to confess that it has already done. Indeed, the prospect now is, that at no distant period, the triumph of the temperance principle and practice will become complete—that all intoxicating liquors will be banished from every city, and neighborhood, and family on earth, and that this glorious reform will roll on, till it roll over our whole world, burying in its track every vestige of intemperance, and crushing all opposition.

The facts, then, that the only principle of the Temperance society is a good principle, and that it is naturally calculated to do good, and prevent evil—that its chief supporters are eminently good men—that it can be assailed only by misrepresentation and slander, and that it has already done more good than any other society has ever done, in an equal time, besides promising entirely to remove one of the greatest evils that has ever afflicted our race, amount to a moral demonstration, that this society is *pre-eminently a good society*. And let me appeal to the conviction and conscience of each reader, if he does not believe and feel that this is the fact.

Since, then, this society is a good one, the conclusion is unavoidable, that it is the solemn duty of every person to do all that he can for its advancement.—The Creator of the Universe has made it not only the *imperious duty* of all his rational creatures to do all the good in their power, but the neglect of this duty is a crime. So that it is not as is generally supposed, a matter of indifference whether we support or oppose this society. But it is to each reader, a matter of *solemn duty*—of *imperious obligation* to do all that you can do for its advancement. Those therefore who refuse to support it, are verily guilty, and those who oppose it, are even much more criminal. But it was shown (Prop. 2d, Jan. No.) that those who refuse to join the society, thereby virtually oppose it, and disapprove the cause. Consequently, then, those who refuse to join the Temperance Society, are guilty of opposing a good cause, and thus of injuring their fellow men, and disobeying God, for which they must answer at the dread tribunal of the Universe.

O. S. F.

—Temp. Int.

A TEMPERANCE CUT.—The last number of the Temperance Recorder is ornamented by a cut, copied from an English temperance publication, representing three broad-shouldered wights sustaining an enormous load, which bears them almost to the earth. The load is composed of a long bale of Tobacco, worth £5,000,000, on which are placed a cask of Wine, £6,000,000, a cask of Spirits, worth £22,000,000, and a cask of ale, porter, cider, &c., worth £30,000,000.

* Stewed apples, called in Pennsylvania, apple-butter.

000. This is emblematic of England, Scotland and Ireland, who are staggering under the voluntary tax laid by Intemperance. An individual, (representing America,) with a paper labeled "Temperance Society" sticking out of his pocket, has come to the assistance of his over-burdened fellow-creatures, and has got hold of the personification of Ireland, and is tugging away at a great rate. This is intended to allude to the fact that the first European Temperance Society was formed in Ireland. A female figure (Benevolence) stands near, and with uplifted hands, seems to be wondering that men will yield to a degrading, ruinous appetite, which brings upon themselves and country, taxes, pauperism, crime, and death.—*Merc. Journal.*

INTERESTING FACT.—A few months ago, says the Salem Gazette, a very worthy laboring man, in this town, who, had been so unfortunate as to acquire a habit of drinking spirits, becoming convinced of its ruinous tendency, had strength of mind sufficient to form an effectual resolution of future abstinence. At that time he had a wooden box made, with a hole in the lid, and labelled, "RUM" into which he every day dropped as much money as he had been in the habit of spending for Liquor. The box was never opened till very recently, when, on counting the sum, it was found to amount to no less than ONE HUNDRED AND EIGHTY DOLLARS, with a part of which he purchased a good house lot, and the remainder will go towards putting a neat and comfortable new house upon it. Such examples are above all praise.

From the Connecticut Observer.

Mr. Hooker.—In the Report of the State Temperance Society, lately published, the number of members in New London County, not having been returned in full, was estimated at 4500. I have been this day informed by a letter from Rev. Charles Hyde, Agent of that County Society, that it is now ascertained that the whole number of members in New-London County is about 5000. Consequently the aggregate in the State amounts up to nearly 70,000. So important a correction, ought not, in justice to the cause and its friends in New-London County, to be withheld from the public.

S. H. RIDDEL.

Glastenbury, July 14.

Revivals.

REVIVAL IN ILLINOIS.

The following letter was addressed to the editor of the St. Louis Observer. Rev. Messrs. Baldwin and Hale are graduates from Yale; in which institution there is an association to supply, as far as possible, the state of Illinois with ministers. From this association, about a dozen active revival ministers have already gone to this state.—*Bost. Rec.*

JACKSONVILLE, June 20, 1834.

It has been my privilege, within a few weeks, in connection with various other brethren, to attend five protracted meetings, at which the Lord was pleased to revive his work. These meetings commenced on Thursday, and continued till the following Monday night. At first, so far as appearances were concerned, the prospect of good was small; but the expectations of the people of God were cut off from all other sources except Him; and they realized in their own blessed experience, the truth of the remark, that "man's extremity is God's opportunity." As the result of the meeting, eleven or

twelve individuals professed to have found peace in believing; five family altars were erected; and so deep an impression left on the public mind, that another similar meeting was resolved on, to take place within a few weeks from the former. I know not the result. Brother Robert Stewart labors there, and the prospects of the church are of a character highly encouraging.

In Springfield the meeting commenced without any previous appointment or arrangement. The Lord had prepared the way for a good work, and in his own good time sent in laborers, most unexpectedly to themselves and the people. Consultation was held, whether it was expedient to commence a meeting without a previous notice of some standing; and some professors were, at first, ready to plead for a few days at least, in which to prepare. But they were afraid to defer on that ground, and concluded that immediate repentance was their duty, and the church united with brother Bergen in saying that now is the time for effort. There had been an increasing interest for two months; and before these special efforts began, some were inquiring what they must do to be saved. At the close of the meeting, 18, I believe, were indulging hope, and the number has since been increased. The Methodist brethren held a meeting subsequently, and I understand they number 25 or 30 converts.

The meeting in Pisgah church was continued four days; and not far from ten individuals were regarded as having passed from death unto life. Another interesting result was the re-union of that church with an adjacent church, from which, on application, (in consequence of some difficulties,) it had been separated, and constituted by act of Presbytery. Brother Gallaher is now stated supply there.

The news of what the Lord was doing in Springfield reached Jacksonville, and a strong desire was awakened on the part of Christians to have a similar meeting here. Accordingly, as soon as that was over at Pisgah, the same brethren commenced laboring here. It was a union meeting between Presbyterians and Congregationalists. The preaching was principally done in the Methodist church, as being the most spacious in the place. I am not able now to give you even the results with accuracy, though I suppose the number of hopeful conversions would range between 25 and 30, perhaps it is larger. Some of the subjects were members of the college.

On Thursday of last week, a protracted meeting commenced in Carrollton, and when I left there, on Wednesday of the present week, there were 13 among the hopeful converts, and about the same number who were inquiring, with greater or less solicitude, what they must do to be saved.

On my return, I found a letter from brother Hale, in which he states that a meeting of four days continuance, including the second Sabbath in June, had been held among his own people at Bethel. As to results, he says, "About 15 hope they have passed from death unto life; several individuals are still anxious, and one or two hope they have found the Saviour, whose cases were not known at the meeting."

While in Springfield, I understood that there was an interesting work in progress at Ottawa, near the Rapids of the Illinois, and report says that there has been a revival at Chicago.

My design has been to give you a general view of the present aspect of things in our State. The Lord is doing great things for us—and we hope and trust that He has still more glorious things in reserve. Six protracted meetings, to my knowledge, are already appointed in different parts of the State. I think I have never known the time when there was such strength of desire to see the Lord's cause built up,

both on the part of ministers and Christians, or so fixed and general a determination, to live only for the salvation of souls, as at the present time. I hope the brethren around will fill out this general view by a particular statement of facts. May the Lord continue his showers of mercy upon this dry and thirsty land. Yours in the bonds of the gospel,

THERON BALDWIN.

REVIVAL IN GEORGIA PENITENTIARY.

Extract from a letter recently received by Dr. Butler, the late Cherokee Missionary, now in New-England.

[Most of the communication is extracted by Dr. Butler's correspondent from a letter directed to him by a prisoner who was a companion of Dr. Butler's while in confinement. The writer says:

I will make some extracts from the letters, and abridge other parts, that you may have the substance. In answer to your inquiries respecting their Sabbath School Classes, he the prisoner says. "I am sorry to inform you that we have discontinued them. The opposition was so great, that the instability and weakness of the minds of the members could not withstand the ridicule and upbraiding of the opposition party, but continued to drop off, one at a time, or entered into some such improper conduct that we were obliged to exclude them, until there was none that remained but — and myself; who being thus discouraged, we left off also. And O Sir, I tremble now, when I look back at the scenes that then followed. My own strength failed me, and my not trusting in, and looking to the only source from whence sufficient strength was to be obtained, I fell into despair; and O what I then suffered, no tongue can express. I often became so deeply impressed with the thought of my situation, that life would appear utterly insupportable. At times, I would resort to idle, foolish conversation with those around, in order to try to banish such feelings; but then when I would retire to my cell, O what racks of conscience would I suffer for my foolishness. I would then resolve, it should no more be so; but perhaps the very next day would set the very same part over again; till conscience became so hardened that nothing appeared to have any effect, while the most evil conversation, cursing and swearing, went on continually both Sabbath and week days. There was hardly any thing to be heard but disputes, snapping and snarling at one another. O, what a wonder of mercies that we were not given up to our wicked courses to pursue them to ruin." After going on some length praising God for his goodness in not thus leaving them; and asked you to give thanks and praise God for the same, he says, "lately Col. Mills made arrangements with the stationed ministers of the Presbyterian and Methodist churches of Milledgeville, to come and preach to us every Sabbath morning, by turns, and I think I never witnessed more serious attention to the sermons, by any congregation whatever; but the effects of the sermons were not discoverable in but very few instances, until last Sabbath. I could discern considerable feeling in the morning and in the afternoon, being on an occasion of a large meeting of the Presbyterians. There came in several ministers, and Messrs. Chamberlin, Talmage, and Hoyt, exhorted us in a feeling and affecting manner, and towards the close gave an invitation to mourners, to come up, to be prayed for; and there were a great many went up who were much affected. After they left us, we sent out a petition to them, to come in again, the next morning. They came, and after very feelingly exhorting us, again invited us to come up and receive the prayers of the Brethren. It is thought that at least two thirds of the prisoners were brought forward under a deep sense of their situation. On Tuesday morning,

Dr. Brown came in, and after exhortation and prayer, requested that all who felt a hope that they had entered into the way of life, would come forward and give him their right hand. About twenty came forward, and among the number some who before were the most hardened sinners, some who not a week ago I heard ridiculing religion in the most bitter manner. But glory to God, when He worketh, no man can hinder. In short, there appears to be a mighty work of grace going on in this place. Now there is little said in time of labors. All seem to be wrapped up in meditation; and if there is any thing said, it is in a friendly and brotherly manner, in making some feeling remarks on the sermons and ministers, such as this "O I would give the whole world, if I was as good a Christian as I think such a man is; and what a powerful man of prayer, was that last man that prayed, &c."

O you can hardly imagine what a change. Col. Mills has purchased a large quantity of Sabbath School books; and has organized a Sabbath School embracing the whole Institution. All that can read are classed off in Bible classes, with teachers, mostly from outside, who are competent teachers, and I hope much good may arise from this school. I have taken the part of a teacher in one of these classes, and beg that you will often have me before the Throne of Grace, praying to God that I may obtain grace sufficient to enable me to discharge the important duties devolving on such a post, and let us one and all be often remembered in your prayers.—*Boston Recorder.*

A letter to the Publisher of the Recorder, from Springfield, Illinois, dated June 24, 1834, says, "We have recently been blessed with the reviving influences of the Holy Spirit. During a protracted meeting in the presbyterian church, there were as many as 20 hopeful conversions; 18 have united with the Church, 3 of them my own children. Praised be the Lord for his great mercy! It spread into the Methodist society; between 20 and 30 have joined the Society with them. It has been such a time as never was witnessed in Springfield. God has also blessed protracted meetings in a number of towns in this state this season. I hope this state will become revival ground."

Boston Recorder.

REHOBOTH WESTMORELAND Co. PA.—In this, and a neighboring place, the Rev. Noah H. Gillet has been laboring for nearly a year past; and it has pleased the Lord so to revive his people and draw sinners to himself, that under his pastoral care between seventy and eighty persons have been added to the full communion of the saints. "There is cause to hope," says Mr. G. "that christians are coming up to the spirit of the times."

Those evils would break a proud man's heart, that would not break a humble Christian's sleep.

Obituary.

"Man, greet up the ghost, and where is he?"

DIED.

In this city, on the 18th inst., Mrs. Rebecca Prescott, wife of Mr. James Prescott, aged 74.

At his residence in Watervliet, near Albany, N.Y., on the morning of the 15th inst., Thomas Hillhouse, Esq., aged 68 years, brother of the late Hon. James Hillhouse, of this city. Mr. Hillhouse was highly respected as a merchant and a citizen.

Poetry.*From the Literary Enquirer.***TAKE BACK THE BOWL.**

Take back—take back this odious bowl!
 For though it looks so bright and clear;
 There's death within it to the soul—
 To all that's high and noble here.

Take back—take back the poisonous draught,
 I dare not thus destroy my mind!
 For though I oft have o'er it laughed,
 It ever left a sting behind,

Take back—take back this fiendish drink,
 It was not made for such as I;
 And O, you cannot make me think
 That I shall want it when I die.

O take it back—I'd rather have
 You plunge a dagger in my breast;
 This would but lay me in the grave—
 That robs me of eternal rest.

The Managers of the Female Education Society of New Haven acknowledge the receipt of clothing since the last semi-annual report published in January:

From ladies in Litchfield, by Mrs. Twining, bedding and clothing appraised at	11.53
From ladies in Waterbury, 1 shirt	1.17
From the Female Benevolent Society in Middlebury, by Miss Emily H. Gaylord, clothing	10.87
From the treasurer of Connecticut Branch of the A. E. S. by Pres't. Day, bedding and clothing	43.08
From the Female Charitable Society in Vernon, clothing	20.75
From the ladies in Orange, North Milford Society, clothing	16.41
From ladies in Wallingford, by Mrs. Silliman, bedding, clothing and other articles	7.50
From an unknown friend, 1 pair hose	.75
From a lady in West Haven, clothing	1.26
From ladies in Canterbury, Westminster Society, by Doct. Clark, clothing	9.05
From the Female Benevolent Soc., in East Hartford, clothing	7.75
From the ladies Society of Industry in New Milford, clothing	13.16
From a friend, second-hand clothing	10.25
From the ladies Education Society, in North Branford, by Mrs. Root, bedding, clothing &c.	30.55

Whole amount for the year \$270 90

Also, the Treasurer's Report for the year, a part of which was acknowledged in Jan. viz.

Remaining in the Treasury, July 5th, 1833. \$47 54

From Societies.

From a few ladies of New Milford	4 50
From the young ladies Society for Industry N. Milford	58
From the 1st Congregation of North Killingly.	

by Mr. Bushnell	8 00
From the Female Charitable Society of Vernon,	5 00
From the Young Ladies Benevolent Soc. Auxiliary to this, by Miss Susan Taylor	17 00
From the Female Benevolent Society of Milford, by Miss Carrington.	10 00
From the Female Benevolent Society of Fair Haven, by Mrs. Mitchell	15 00
From the Young Ladies Benevolent Society, Auxiliary to this, by Miss Ann Twining	13 00
From the ladies of Mr. Gilbert's Congregation, Wallingford	6 00
From the Ladies Benevolent Society Litchfield, by Miss Pearce	25 00
From the Young Ladies B. Soc., New Haven	10 00
From the Female Education Society North Branford, by Mrs. Root,	12 00
From the children of the West Haven Sunday School, by the Superintendent,	1 39

From Individuals:

By a contribution after a sermon by the Rev. Mr. Bacon—with a gold ring.	54 80
Donation from Townsend, Hull & Co. on Ac't.	9 00
From a friend of New Haven, by H. White, Esq.	3 00
From a friend, by Mrs. Silliman;	10 00
From Mrs. Deborah Mead of W. Greenwich, by Mr. Sherwood,	5 00
From a female friend of New Haven,	1 00
From two gentlemen of New Milford, by Mrs. Root,	6 00
From a female friend of Woodbridge,	0 50
From a friend, by Mrs. Silliman,	5 00
From a female friend of Waterbury	1 00
By Taxes	84 47
By Articles sold,	18 68

Whole amount, \$373 92

Monies Expended.

For washing,	268 09½
For clothing and tailoring,	66 09½
	\$334 19

Remaining in the Treasury, 39 73

\$373 92

DEDICATION.

With leave of Providence the new Congregational Church in Hamden plains will be dedicated to the worship of God on Wednesday, August 6th.

Clergymen in the surrounding towns, and our friends generally, are invited to attend.—Sermon by Eleazer T. Fitch, D. D. Services to commence at 3 o'clock. Per order of the Committee.

As they are to be blamed that are over prodigal, so they are to be despised that are covetous. Riches are treasures lent to men by God, which are to be used as he pleases, and are not to be laid out without his leave, nor to be detained when he demandeth them.

TERMS.—To city subscribers, delivered, \$2 50, in advance. To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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